

•
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THE PEDLAR'S
PROPHECY

1595

THE MALONE SOCIETY
REPRINTS

1914

This reprint of the *Pedlar's Prophecy* has been prepared under the direction of the General Editor.

Dec. 1914.

W. W. Greg.

The Registers of the Stationers' Company contain the following entry :

xiiij^o māij [1594]

Entred for his copie vnder thandes of master warden Cawood / ^{Thoma}
a plea booke intituled the Pedlers Prophetie vjd C / ^{Creede,}
[Arber's Transcript, II. 649.]

A quarto appeared with the date 1595, printed by Thomas Creed and to be sold by William Barley. It was printed in type of a body approximating to modern pica (20 ll. = 83 mm.). Copies are in the British Museum and the Bodleian Library.

It has been usual to ascribe this play to Robert Wilson the elder on the ground of its supposed resemblance to the *Cobler's Prophecy*. The similarity of the titles is indeed striking, and it should be observed that the *Pedler's Prophecy*, though apparently published later, was entered on the Register before its companion or rival, and that the latter was presumably an old piece at the time of printing. At the same time it must be remembered that though the characters of the *Pedler's Prophecy* are certainly abstract, they are not allegorical, as is the case with those of the *Cobler's Prophecy* and of other plays usually ascribed to Wilson.

LIST OF DOUBTFUL READINGS, &C.

- | | | | |
|-----|-----------------------------------|------|-----------------------------------|
| 20 | therfore | 722 | pure] p ure ^{BM} : pu re |
| | murthers: | | <i>Bodl.</i> |
| 74 | wlll | 732 | alteadie |
| 107 | rhe | 765 | substance] <i>possibly</i> |
| 114 | haphie | | substan ce |
| 116 | ffone] ff broken so as to | 810 | wihhold: |
| | resemble ft | 820 | a way |
| 176 | fhitt, | 824 | Ruffians, |
| 262 | tell] <i>possibly</i> t ell | 836 | amisse,] <i>original</i> auisse, |
| 279 | yonr] <i>turned u in original</i> | 914 | on fought, |
| 283 | ftom | 925 | All. |
| 290 | thkir | 926 | (<i>speaker's name omitted</i>) |
| 305 | <i>intra</i> | 953 | aftriences. |
| 314 | By by | 963 | take, |
| 319 | Pedler] <i>possibly</i> P edler | 964 | (<i>speaker's name omitted</i>) |
| 337 | aunceffors] ff broken so as | | Trauelles |
| | to resemble ft | 1035 | eonsumation, |
| 341 | Aliant | 1059 | coff,] ff broken so as to re- |
| 423 | (no c.w.) | | semble ft |
| 427 | childreu | 1069 | knowne |
| 445 | yongman | 1145 | your |
| 457 | (Ale, | 1257 | <i>In.] not indented</i> |
| 461 | <i>Hic</i> , Content. | 1318 | why are |
| 473 | <i>Alexa</i> adry, | 1343 | yau |
| 580 | <i>Petore</i> | 1366 | Pedler] <i>possibly</i> P edler |
| 650 | waffes?] ff broken so as to | 1425 | Th'Apostle |
| | resemble ft | 1439 | Prophcie |
| 665 | fearlets | 1512 | speake, |
| 704 | vnreüently, | 1569 | age, |

LIST OF CHARACTERS

in order of appearance.

a Pedler.	,	an Artificer.
a Maid.		a Landlord.
her Mother.		an Interpreter.
her Father.		a Justice.
a Mariner.		a Judge.
a Traveller.		

Prologue.

THE
PEDLERS
Prophecie.



LONDON
Printed by Tho. Creedē,
and are to be sold by William Barley, at his
shop in Gracious street.

1 5 9 5.

Figure 1



The Pedlers Prophecie.

The Prologue.

FOR as much as we must talke of Prophecie,
We intend with pardon and supportation,
As learned men doth well define and testifie,
Thereof to make a true and pure declaration:
To prophecie of things is a diuine inspiration,
Telling things to come with vniouneable veritie:
A gift onely proceeding from Gods high maiestie.
A diuine inspiration he calleth prophecie,
That which doth all other Prophecies exclude:
Which are no prophecies, but things of mens fantasies,
Inuented to deceiue the ignorant and rude:
But Sathan is readie vnbeleeuers to delude,
Though his members who are proued to be lyers,
Yet they shame not to call themselues true propheciers.
The falshood and vanities of these prestigiators,
Saint *Augustine* in nine or ten bookes *de ciuitate dei*.
Confuteth and proueth them no true Relators;
But blasphemers and verie Athaists,
And thertfore by the iudgement of God murthers:
Not worthie to liue, by the sentence of Gods mouth,
For into Lies and Fables they haue turned the truth.
Saint *Hierom* vpon *Micha* do testifie,
That the terme or vocable diuination,
Which the diuels mancyples calleth prophecie,

THE PEDLERS Prophecie.



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1595.



The Pedlers Prophecie.

The Prologue.

For as much as we must talke of Prophecie,
We intend with pardon and suppartation,
As learned men doth well define and testifie,
Thereof to make a true and pure declaration:
To prophecie of things is a diuine inspiration,
Telling things to come with vnmoueable veritie:
A gift onely proceeding from Gods high maiestie.
A diuine inspiration he calleth prophecie,
That which doth all other Prophecies exclude:
Which are no prophecies, but things of mens fantacies,
Inuented to deceiue the ignorant and rude:
But Sathan is readie vnbeleeuers to delude,
Though his members who are proued to be lyers,
Yet they shame not to call themselues true propheciers.
The fallhood and vanities of these prestigiators,
Saint *Augustine* in nine or ten bookes *de ciuitate dei*,
Confuteth and proueth them no true Relators;
But blasphemers and verie Athaists,
And thertfore by the iudgement of God murthers:
Not worthie to liue, by the sentence of Gods mouth,
For into Lies and Fables they haue turned the truth.
Saint *Hierom* vpon *Micha* do testifie,
That the terme or vocable diuination,
Which the diuels mancyples calleth prophecie,

10

20

The Pedlers

Is often taken in an euill consideration,
As in the same place he maketh a plaine relation:
That the true Prophets, in scripture Prophets are named,
Diuinators, are reprov'd, condemn'd, and blamed.
To that pernicious science Diuination, 30
Are added a number of dyabluall vanities,
Whereof I am not able to make recitation,
Neither do I esteeme such wicked faculties,
I wish them extinct in all communalities,
For where they were they were permitted:
There was the prince & the people sore punished
And although I shall not rehearse them in order,
The first of all, he nameth Negromansie,
Phytonia some say, is of as high degree,
Peromansie, Heromansie, Hydromansie, Geomansie, 40
Phyftonomy, Metapostopy, Spatulmansie, Gheromansie,
Then haue you Homen, Agurium, Postyguum,
Aspicium, Magyam, Venesiffimum, Sortilogullum,
There be a great many moe then I can recite,
Whereof euerie one hath his right:
That is to say, euery one hath his diuillish superstition,
Contrary to Gods word, and Christs erudition,
Confounded be those children of perdition.
Moses confounded them, so did *Iobe* and *Esay*,
With all the Apostles, Prophets, and Doctors, vtterly. 50
Of Gods Prophets, thus doth *Lactancius* write,
They did not onely of things to come prophecie,
But they spake of one truth in one sprite,
Which was fulfilled in their times openly.
These were sent of God by precept verelie,
To be messengers of his diuine maiestie,
And to be correctors of mens iniquitie.
To deride these, our Author hath a Plaie compiled,
Which he calleth the Pedlers Prophecie.
Out of the which, all such lewdnesse shall be exiled, 60
And other things spoken of very merely:

We

Prophecie.

We shall vse the maner of a comely Comedie.
The propertie thereof, is honest mirth to make,
The which to do at this time, I do vndertake.
And whereas we shal speake of certaine traouellers,
We desire all honest persons not to be offended,
For we meane none but bankersouts and vsurers,
Which to vndo, other hath intended:
Their abuse I wish heartily to be amended.
For the past shame bankrout, borroweth beyond his estate, 70
Then he fleeth, keepeth his house, or taketh Ludgate.
Vnlesse our Preface should too farre it selfe extend:
And engender tediousnesse vnto our audience,
With a fewe words more I will make an end:
Beseeching you to heare the rest with patience.
So doing, of our mirth you shall haue intelligence.
I take my leaue of you, for yonder commeth the Pedler,
VVhich will take vpon him to be a great medler.

Pedler. O this packe, this packe, this heauy packe, Sc. i
It is so heauie, it hath almost broke my backe.
VVeary, nay I was neuer so weary, 81
Since I passed Carowse Ferry:
Time it is to set it downe,
VVould to God I were neare some good Towne:
A peny for a pot of drinke,
I shall die for thirst, truly I thinke.
A great way haue I gone since I dranke,
Fourteene myle beyond the Scottish banke.
Fewe Pedlers take such paine:
I am faine to buy all my ware in *Spaine*. 90
And because I would haue all my ware good,
Sometimes I passe vnto *Iasons* wood.
Vnder the poole *Antarticke* there I was,
VVhereas I spake with the mightie *Atlas*.
Of whom for mony I had a passport,
That through *Celum Imperium*, I might resort.
From thence vnto *Primum Mobily*,
There bought I a stone called *Idake Toy*, In

The Pedlers

In the which there is a spirit inclosed,
Whom truly when I am disposed,
I can tell what is said or done;
From vnder the Constellation of the Moone:
Vnto the centor of the earth indeed,
Whither I purpose to go with all speed.
To *Celum aquinum*, I came from thence,
And there bestowed I the most of my pence:
Yet to tell you the truth of the matter,
I was almost perished with water;
Time it was to call for a boat,
Three dayes in the water, I stood vp to the throat;
Yet as hard as the world went there,
To fill vp my packe I bought more geare.
There bought I a stone called *Calbrates*,
Oh haphie is he that hath such a stone:
I tell you that thousands cannot get one.
For this stone giueth wisdom, honor and grace,
And defendeth from perils in euery place.
If that with *Dyostarydes* you could speake,
Your mind vnto him you might breake.
Then came I to the firmament,
And to passe thence I had commandement.
Saturae was angry and verie fearse,
The causes why, I will not now rehearse:
Iupiter could not pacifie the cause,
Then *Mars* eased them with stafford lawes.
Soll engendred such a sort of flies:
So that they had almost bitten out mine eyes.
Then passed I by *Venus*, *Mercury*, & the Moone,
From whence I came since yesterday at noone:
Yet as hard as the world was there,
To fill vp my packe I bought more geare.
A stone I bought which *Tenya* they call,
This stone hath the best propertie of all:
For it will make him to speake that is dumbe,

100

110

120

130

And

Prophecie.

And be able to tell of things to come.
This stone I beare vnder my tongue alway,
So that I can tell what they do or say.
Well vp with my packe and get me hence,
There is no remedie I must trudge for smal pence.
Conyskins maydes, Conyskins mayde,
Yonder commeth one, I am well apayde.

140

Here the mayd enters.

Mayd. Welcome Pedler, hast thou any fine needles here?
Or any stiffe pinnes sharpe at the poynt I pray you.

Ped. I haue indeed, but they be somewhat deare:
Such as will breake before they will bow,
Not like vnto maydens the truth for to speake,
VVhich before they will breake they will bend.

Ma. VVifely spoken Iohn Hoddy-peake,
Your thrift and your wit, at the good ale you do spend:
If thou hast any, at once bring them forth:
I may not stand pratling all day with thee.

150

Ped. I tell you my needles and pinnes be more worth,
Than you are worthie for your faire lookes to see:
You will not buy, I know so much of your minde,
Therefore at this time you shall not haue your lust:
For if my needles or pinnes should take any winde,
They would canker by and by, and take rust.

Ma. VVilt thou haue me buy the pig in the poake?
I may see for loue, and buy for mony.

160

Ped. VVhere fire is, a man may perceiue by the smoake,
Thinke not but that I know a Cat from a Cony:
I am acquainted well inough with hopes lay,
Learned I haue to know chaffe from corne:
Before ought you haue of me you shall pay,
You shall not beguile, and then laugh me to scorne.

Ma. By God, and I know chalke from cheese,
I can discerne an honest man from a knaue,
If naught I gaine by thee, naught, naught, will I leese.
None of thy wares, none of my mony thou shalt haue.

170

Better

The Pedlers

Better then any thou hast I can buy,
But to perceiue what thou art I do begin :
If thou hast either needls or pinnes there let me die,
You compasse the countrie, some cheat by craft to win :
I neuer knew honest man of this occupation,
But either he was a dyser, a drunkard, or a maker of shift,
A picker, a cutpurse, a raiser of simulation,
Or such a one as runne away with another mans wife.

Ped. Mayd I pray you, let me haue a word or two in your
By the same token there standeth a fat. (eare, 180

Ma. God for his passion, when were you there?
I beshrew his heart, that told you that.
I thought you had not bene a Pedler long :
You were one of those that stood on the pillerie,
That you were not all hangd you had wrong,
For by the diuell you wrought some forcerie.

Ped. So sure as you are a mayd and virgin pure,
So sure I stood on the pillarie.

And as sure as you are gentle and demure,
I neuer vsed enchantment or forcerie, 190
But mayd a word or two in your eare againe,
If it may be it shall be as you faide :
The same day there fell a great tempest of raine ;
Staie a while, as hitherto you haue staide.

Ma. You are inspired with the holy Ghost newly,
But the diuell is within you so God me saue.

Ped. This was said and done, the eighth day of Iuly,
You shall haue that you had not, and lose that you haue.
Did you neuer heare of a maid called *Pleias*?
She had fixe sisters, and her selfe made vp the seuenth, 200
These were the daughters of the mightie *Atlas*,
Who by his owne power holdeth vp the heauen.
But marke what I say, when *Hely* shall stop her light
Then maids of England, weepe, waile, and sorrow :
For they that go maydens to bed ouer night,
I will not say I, what they shall do on the morrow.

Ma.

Prophecie.

Ma. I will keep counsell, I know not what ye meane,
You are too wife for me goodman Pedler.

Ped. I wish you to keep your wised worke cleane,
But in needle-worke I will be not medler.

210

Mother. Whope, where with sorrow art thou so long?
Hast thou not bought thy needles yet?

You will haue your scoperlets alway among,
Get you home with sorrow I say, and laie to the spit:
When your father shall come to supper anon,
Then the meate to the fire shall scarcely be laide,
What, you looke that I should do all thing alone.

Ma. Mother, of this Pedler take heed and beware,
For he can tell all things that I haue said and done.

Moth. He may see what a good hufwife ye are,
Your idlenesse I warrant, he may perceiue soone.

220

Ped. By my troth mother you say the truth,
By the frutes a man may soone know the tree,
There was neuer seene such idlenesse in youth,
And that in high and low of euery degree.
For yoong men to be idle it is intollerable,
But maydens to be idle and of any state:
Is a thing most pernicious and detestable.
For idlenesse vnto all mischief is an open gate.

I could rehearse a sort of damfels by name,
Which through idlenesse, learned things not to be spoken,
But what was their end they came all to shame: (token.
As she did which daunce for *Iohn* Baptists head, by the same

230

Ma. As a lame man hath no profit by his faire legs,
So out of the mouth of him that is not honest,
A good sentence is not worth a couple of eggs,
But is as profitable as is snow in haruest,
Who may speake worse against an euill life,
Then Pedlers whose whole trade is idlenesse:
Dycers, drunkards, makers of strife,
Very fincks and sentences of all wickednesse.

240

Moth. Hold thy peace with sorrow, by *S. Iemy* I say,

B

Get

The Pedlers

Get thee forth, and go about thy businesse,
It is a pretie hearing for a mayd to scold alway,
He may sweare that thou art full of idlenesse,
But I pray you tell me, haue you any good pepper?
I would haue an ounce and if it be good.

Ped. Without doubt you neuer spent better,
As fine Ienuper as any is in Fangringoffe wood,
But I pray you let me answere your daughter,
Of her I tell you, you may haue very great ioy,
She is yours, and you haue dearly bought her,
But yet you must bid her beware of one euil toy.
Well mayd I pray you let me see your hand,
I will keep counsell, I sweare by mine honestie.

250

Ma. Say what thou wilt, thou shalt not see my hand,
For in thee is neither maners nor modestie.

Mo. He may see your hand perde so he may,
I cry you mercy, as angry as a thing of nought:

Ma. He shall see no hand of mine here to day,
I am as I am, and as you haue me vp brought.

260

Ped. I can tell as much by your face and looke,
As I can tell by looking the lines of your hand:
Now surely of late I red in a booke,
That fewe maidens shalbe left in the land.
But to my words I would haue you be attendant,
The sin of maidens God hath already so punished,
That a man cannot get an honest maid seruant,
Dead they are I weene, and cleane extinguished:
But when the dog holdeth the bull with the golden hornes, 270
Then thus it shall come to passe, I dare laie my head:
That for mony we shall get no new Ale in cornes,
For all English maids that yeare shall be dead.

Ma. When the Rambe puseth against the Serpent,
Then perish all Pedlers and peaking Proctors:
The day will come that the Lion will be feruent,
Then take heed all dreamers, and doating Doctors.

Ped. Passion of God, now am I put to my trumpe,
Mother

Prophecie.

Mother, I perceiue your daughter hath gone to schoole :

Marry there she paid me home againe iumpe.

280

But mother, I pray you let me aske you one thing,

Can your daughter worke at time, voyd?

Mo. Yea forsooth, she worketh from morning to euening,
With the needle, and very well she can inbrayd.

Ped. Well, to hufwiferie let her applie her minde :

For within a while shall be one Eclipse of the Sun,

As by good learning, surely I do finde,

That then shall be finished that now is begun.

Proud lookes, stretched out neckes, and wanton eies,

Their frolike cheare, thkir fine walkes, and tripping :

290

With all their pleasures which they now do deuise,

Their feasting, disguising, their kissing and clipping,

Rich shoves, strange funerals, precious abilliments,

Golden collers, spangs, bracelets, bonets, and hoods,

Painted and laid out haire, filides, and nether ornaments.

Their chains, & sumptuous apparrell, that cost great goods,

Earing iewels, iemmes, to set out their faces,

Change of garments, cassocks, vales, launes fine,

Needles, glasse, partlets, fillets, and bungraces,

With cullours curious do make the face shine.

300

After this your needle worke will be naught worth,

Therefore some other occupation you must learne :

You that intend to set your children forth,

Must teach them to labour, their liuings to earne.

Hic intra Pater.

Father. A couple of good hufwives, the mother and the

To stand prating here all the day long : (daughter,

What time of night shall we go to supper ?

Euerie day I must be feine to sing one song.

Mo. By my troth husband you are like to haue no roast- 310

For I haue had other busines to day in hand : (meat to night,

Here is come such another wight,

As the like was neuer heard of in this land.

Daugh. By by troth father, he is but a prating Pedler,

B 2

And

The Pedlers

And because the old man God's lawes do breake,
In a straunge nation he shall end his life.

But when this shall come to passe,

As it shall come to passe ye sure of that,

Then fathers and mothers shall crie alasse,

For their own children shalbe throwne down flat.

390

Mo. By Saint *Anne*, but those words make me afraide,
The man knoweth more then we perchance :

Ma. Now surely mother as I am true maide,
He knoweth no more then the Faukener of *France*.

Ped. True maid, fie for shame, why do ye sweare?

I know more then the priest spake of on Sunday :

Remember you not what I said euen now to you in your

The matter was broken the six day of May.

(eare? 400

But when angrie *Saturne* shall haue the regiment,

And rule againe as he did first :

Then faire maides shall die through famishment,

And yong springals shall perish for thirst.

Fa. I loue none of this bibble bable I, by this light,
Pedler hast thou anie pure spectacles to sell?

I would haue a paire that were of an old sight,

For I am aboue threescore and ten, to you I may tell.

Ma. He hath as manie spectacles, needles, and pinnes,
He goeth about the countrie vnder that pretence.

410

Mo. Much mony for wares you may take in Innes,
And besides the same, your charges and expence.

Ped. Father I haue a paire of spectacles in my packe,
That will cause you to see as well behind as before :

For in your house is plaid manie a knacke,

Which of my mind you shall know more.

Though my spectacles you intend to buy,

You shall perceiue your owne negligence,

You suffer your children to sweare and lye,

And you laugh thereat and haue patience,

420

Fathers and mothers, kinsfolkes and friends,

So inordinately do their children loue :

That they are parents of bodies, but poysoners of mindes,

Prophecie.

As my saying right well heie shall proue.
But when *Phæbus* shall enter into the Lyon :
There shall be such a great burning heate :
That shall burne vp your childre. euery one.
And they that be left on liue, strange gotches shall eate.
Parents and maisters in this most mirth truly,
Shall be cant vp with a fodaine rauishment :
Looke for this in the moneth of Iuly,
Ramnasia will not delaie her punishment.

430

Mo. Marry good Lord haue mercy on vs all,
Husband, I pray you bid him home to our house.

Fa. He shall be welcome, but our cheare is but small,
But yet he shall be sure of bacon and a peece of fowse.

Ma. The house is the worse where such Pedlers bee,
Good Lord father, do ye beleue ought that he doth say ?
I maruell what goodnes in him you do see,
He shal not come in our house truly if I may.

440

Ped. I thanke you surely with all my heart,
I will go home with you with a good will :
Of all that is in my packe you shall haue part,
For of phisicke I tell you, I can good skill.

Mo. By God yongman, come and welcome heartily,
And care not greatly what my daughter faith :
For though she speake to you somewhat angerly,
Yet I warrant you she meaneth no very good faith.

Ma. No by my troth, I cannot beare anger long,
Mine anger is soone come, and soone gone :

450

Ped. Then I pray you let vs haue a song,
In token that we be friends, and all as one.

Fa. Now by troth, because you speak of a song, wane was
I past the Larke, and pleasant Nightingale : (yong,
Like an Angell I would haue sung,
And specially when my throat had bin wel washt with good

Ped. Then a song of the Pedler now let vs haue, (Ale,
You know your rests, and when you shall come in.

Ma. Then let vs sing the Pedler is a knaue,
When you will Pedler, you may begin.

Hic 460

The Pedlers

Hic, Content.

Fa. Woman, woman, get you home at once,
And see that we haue good cheare to night.

Mo. You shall be sure to haue good Ale, for that haue no
VVithout any chewing, it will go downe right. (bones,

Ma. That do all Pedlers loue as their liues,
And specially when one meeteth with another.

Fa. Then may you be one of their wiues:
Get ye home and helpe your mother.

Exeunt Mater & Filia. 470

Goodman Pedler, if I wist you would not be angry,
To aske you a question I would be bold.

Ped. I can tell what is doné at *Alexaandry*,
Say what you will, you shall finde me cold.

Fa. I pray you tell me, are you a Pedler by your occupa-
I iudge you rather to be a man of science. (tion,

Ped. There needeth no further declaration,
For here your selfe haue obfolued your owne sentence.
VVhat man thinke not I am altogether a foole,

I know what a man is by his fisnomie,
At litle *Wytham* feuen yeares I went to schoole:

And there learned I the science of Morosophie.

VVherein by your nose, by the red streamer,
Another is, you keepe fast your faculties.

Fa. By my troth, there thou hitst the naile on the head.
Dreame do you say? Lord how I dreame euerie night:

Sometime I dreame that I am dead,
And sometime that I am yong, lustie, and light.

Ped. Father, many times you are in a straunge taking,
And namely when you should be in quiet:

You dreame sometimes being broad waking:
For the bright sunlight, is not for old mens diet.

But do you dreame father, do you say?

Lord, Lord, that is a true prophecie:

As touching that there is one doth inuay,

And faith that a boy of an hundred yeare old shall die.

Fa.

Prophecie.

Fa. A boy of an hundred y^eare, marry fir, here is a toy:
By God Pedler, all that thou saist is not true:

How can one of an hundreth year old be a boy,
That is all like as an old garment, could be a new.

500

Ped. The eldest that be, were sometime boyes,
Wherein they followed their owne sensuall will:
If men of great age vse the same toyes,
What are they else but verie boyes still.

Fa. Age is right honourable, the Preacher doth say,
By God Pedler, you had not need to dispraise age:
There was neuer lesse reuerence then is at this day,
For very children now presume against the sage.

Ped. Children borne of wicked parents saith he,
Shall be witnesse of their parents wickednesse:

510

For how could the children so mischieuous be,
Except their parents suffered their unhappinesse,
But there is much euill seed sowne and vsprong,
For lacke of moysture and pleasant dewes,
They shall wither away while they be yong,
A while they shall tarry here for pleasant shewes.
But age you do say is right honourable,
Which age consisteth in many yeares and long time,
A mans wisedome is his age commendable,
And his age is a pure life without crime.

520

Fa. I maruell where you had all this geare,
You haue a great deale of this other men lacke.

Ped. About the Country with me I do it beare,
Store of such geare I tell you I haue in my packe.

Fa. I will see some of your ware anon, by your leaue:
Come, come, I pray you let vs go hence.

Ped. Behold how my packe to the ground doth cleaue,
I would it were on my shoulder, as leese as fortie pence.

528

Exeunt.

Enter a Marriner.

Sc. ii

Mar. I am a Marriner by Science and Art,
And haue vsed the seas a long space:

C

Whereas

The Pedlers

Whereas I haue had troubles enough for my part,
Yet haue I scaped all dangers, I thanke God of his grace.
Fewe men alieue I suppose at this day,
That haue trauelled further then I haue done,
Therefore somewhat of my minde anon I will say,
As shall be declared more plainly foone.
Of two things in the meane season I will complaine,
First is of the scarcitie of good mariners, 540
And that those fewe, to learne do disdaine,
Of such as are both cunning and good Artificers,
Whereupon some taketh vpon them to be maisters,
Where as yet they were neuer learners diligent,
Such of many men, are the way casters,
For will is their wisdom, and their knowledge is ire impatient
If that in any science it is needfull to be expert,
In this requireth great intelligence :
For some may on both liues and goods subuert,
Which guideth without wit and experience, 550
Too much prooue of this we haue had of late,
Therefore with whom men doth venture, let them take heed
For though the Swallow be able much to prate,
Yet her notes are most vnpleasant indeed.

Enters the Traueller.

Tra. God send me better lucke in this voyage,
Then I haue had this fixe or seuen yeeres,
For if I haue no better fortune in this passage,
I may go learne to botch with a paire of sheeres,
I am glad to see you maister Marriner, 560
I would litle haue thought to haue found you heere.

Mar. I am glad to see you also maister Traueller,
Tell me how do you now a dayes, I pray you what cheare.

Tra. I thanke God I haue my health reasonably,
But we are so nipt in our customes these dayes,
That it pincheth a great sort vnreasonably,
And causeth many one to finde other delays.

Mar. Maisters we know what belongeth vnto marchandise
But

Prophecie.

But it behooueth vs your counsels to keepe,
You are wise enough to practise your enterprise, 570
You must wake, when other men doth sleepe.
Is not twentie shillings well giuen to saue twentie pound,
And if it be ten pound, I trow you will not greatly sticke,
To saue and get meanes, a new way may be found,
Before you be rubbed, see you do not kicke.

Tra. By the masse it is not as you do thinke,
For Officers so diligently do waite :
That neither for loue nor mony they will winke,
Narrowly they looke, and alway laie baite.

Mar. Before the harm of the wound, see you do not com- 580
For marchants were neuer so rich as now they be, (plaine,
Th'whole substance of the Realme do containe,
How they flow in possessions euery man see.

Tra. You speake of such as are marchants indeed,
Which in all places haue their Factors,
If this country helpe not, another doth speed,
Doubtlesse such men are rich, and notable actors.
But as for such as I am, yoong men Trauellers,
Which are compelled to trauell for their gaine,
We are in worse case then any other Artificers, 590
But that I say, able to proue I can :
There was not so many bankrouths this 100. yeare, "
In times past, the sea hath enriched many a man,
But what causes of late it doth appeare.

Mar. In times past men were content with mediocritie,
They would no more borrow, then they thought to paie,
For they that will presume aboue their abilitie,
Must by diuers meanes fall into decaie :
But it is a common practise vsed now in this land,
Many one doth themselues bankrouths make : 600
When they haue gotten other mens goods into their hand,
Then their houses they keep, or else Ludgate they take.

Enter Artificer.

Arti. God speed you both maisters heartily forsooth,
C 2 My

The Pedlers

My comming hither is to talke with a Pedler,
He promised me here, this day to keep a booth,
For in many things he maketh himselfe a great medler.

Mar. I am no Pedler, but a poore Marriner I am,
Neither one nor other was here since I came,
Therefore of any Pedler I can nothing say.

610

Arti. I was at my neighbors house the last night,
And there was a Pedler felling many things,
Somewhat he had whereof we might haue no sight:
But good store he had of poynts, pinnes, and rings.
I thinke surely that he is some Coniurer,
For I neuer laught better in all my life,
My neighbors faith plainly that he is a forcerer,
But Lord how he angered the old wife.
At the first she made him much of her counsell,
And shewed him certaine Images which she did keepe,
I wisse quoth she, I loue these better then the new Gospell,
And for pure loue vnto them, she began to weepe:
The false knaue stood still and naught did say,
A paire of beades vnder her Apearne she had:
On these quoth she, I say our Ladies Salter euery day,
And at them the Pedler railed as he had bene mad.

620

Mar. Why Pedlers were wont to haue beades to sell,
I maſuell that they will rebuke superstition.

Arti. What he hath I cannot tell,
But thus he plaide on such condition.

630

Tra. Many Pedlers in my time haue I knowne,
But one honest man of them I neuer knew,
They sell many times more than is their owne,
And vtter old baggage for that should be new.

Arti. I thinke he hath not bene a Pedler long,
But he will go neare to tell what you haue done:
For any thing I can see, he will do no man wrong,
But he make good shift where he become.

Tra. What any man hath done, what doth he know,
I will gage with him an hundreth pound:

640

That

Prophecie.

That any thing done secretly he shall not show,
Neither he nor any that liueth on the ground.

Enter Pedler.

Ped. Who told me that you were a Traueller?
And whom all the world could not satisfie?
In the diuels name you are a marchant venturer,
Of your spoyles the Barbarians can testifie.
Conyskins maydes, conyskins for old pastes,
What lacke you? what buy you? any good pinnes,
Knit caps for children, biggens and waffes?
Come let vs bargain, bring forth your Conyskins.

650

Tra. Is this the Pedler that you spake off?
I iudge him to be lunaticke and out of his minde.

Arti. I would aduise not ouer much with him to scoffe,
For tame inough you are like him to finde.

Tra. What care I for a thousand varlets,
By God I aduise him not me to abuse.

Ped. What will you giue for a pack of good scarlets,
Other will be glad of them ye refuse,
In faith I mocke not, why looke you big?
What man, I come hither to be mery,
In your life time you haue not knowne a liuelier twig,
I will say nothing that shall make you angrie.

660

Mar. You are welcome hither friend, I dare vndertake,
You spake of a packe of scarlets euen now,
I tell you here are they that are able mony to make,
Are you able to performe them, how say you?

Ped. I spake it, but I promised it not yet,
What will you giue for a trusse of cloth of Tissue?

Mar. This fellow doth appeare to be out of his wit,
A runnagate in whom is little vertue.

670

Arti. Friend, dispraise no further then you may dispraise,
For what he doth man, neither you nor I do know.

Tra. There be too many such runnagates at these dayes,

The Pedlers

All the whole world with such idle persons doth flow.

Ped. By my troth you say very truth,
The truth with your owne mouth is verified, 1
The most of your fort are idle from their youth,
Yea, so I say, because they are neuer well occupied,
As touching that in a booke of latin of late I did finde, 680
Which doth the maner of Trauellers publish,
The quicke Marriner faith, that trauellers in the East part of
Through seas and flouds they worke all theeuish. (*Inde,*
Worse and all this another Poet doth say,
That marchants, God and his Saints doth forswear,
So that aduantage obtaine thereby they may,
VVorthie to be drowned in hell and to burne there.

Arti. He can rehearse all this in latin, & a great deal more,
And will do it, if you do it of him gently require.

Ped. Thinke not but that I haue such geare in store, 690
I will speake it in latin at your desire.

*Pariuratta suo post ponet mittunt lucre miratur,
Stigijs non nisi olignis aquis.*

Besides this, there is written in the same booke,
The shamefullest slaunders that euer I did see:
VVhen you wil maister Traueller, theron you may looke,
The diuel on the lie, and yet great slaunders they bee.

Tru. It is pitie that he is no better examined,
He goeth about the country vnder this pretence:
To worke some mischiefe he is determined, 700
VVe shall heare more I dare laie fortie pence.

Mar. By my troth, if I should speake indifferently,
His talke is according to most mens report.

Ped. That vnhappy writer, writeth vnreuently,
All that I said, I spake but in sport.

Arti. Although perchance some hath offended,
Yet ye ought not the whole company to defame:
He runneth far that cannot be amended,
For one mans faults, you may not all men blame.

Tru. VVho would any sentence regard, 710

Spoken

Prophecie.

Spoken of such a runnagate as this is,
But if such licentious things may be heard,
We shall say that all is amisse:
But as for the worshipfull state of marchandise,
Is knowne to the publike wealth to be necessary:
Therefore he that speake against that exercise,
To the Common-wealth is an vtter aduersary.

Ped. He is indeed sir, you wil not say the contrary,
But he that writ the booke somewhat hath seene,
He praieth God, that some of you may soone miscarry, 720
For the whole decaille of that you haue bene,
If English pure Coyne in other countries,
Be but worth an halfe peny in a shilling more then it is here,
You will finde meanes to deceiue all degrees,
And conuey the most part ouer in a yeare.

Mar. Much wind thou doest waste I tell thee in vaine,
But if things be amisse as thou doest expresse:
As they are not, as to all men doth appeare plaine,
Yet are not we able any thing to redresse.

Ped. VVho should hold with the shoe but the sole? 730
The Mariner and the Traueller are all one:
In the realme alteadie you haue a fowle hole,
VVhereof you shall know more of my mind anon.

Arti. I supposed that our fortunes thou couldst haue told,
Such talke as this who would regard?

Ped. You are not like to liue till you be old,
Your fortune is to die vpward.

Tra. Surely thou wilt neuer die in thy bed,
For *Sursumcorda* belong to such idle Pedlers:
Ere it be long I will cause you to be sped, 740
And also with you, such flaunderous medlers.

Ped. Your state will continue but a while,
When *Iuno* shall be deforsed from *Iupiter*,
Then for pride, couetousnesse, excesse, and guile,
Shall perissh euery ventring Traueller,
There shall not be left one marchant faith he,

And

The Pedlers

And no man shall buy your marchandise any more,
That time will come that thus it shall be,
Therefore euill gotten goods do you againe restore.

Tra. Thou speakest to vs of *Iupiter* and *Iuno*, 750
But let vs know what thou meanest thereby:
Thou shalt declare thy sayings before thou go,
Or else thy words againe recant and deny.

Mar. *Iupiter* ouer a farre country, *Creta* was a King,
Iuno the daughter of *Saturnus* was his wife:
Vnchaste was he, and wrought many an euil thing,
Therefore betweene them two, there was an euill life.

Arti. I loue none of these lying Poets indeed,
I maruell what fauour to them, men can haue:
For they do nothing els, but mens minds with vanities feed, 760
And hinder our faith, which should our soules saue.

Ped. Looke what I haue said, I wil say, and say againe,
That for pride, couetousnesse, and excesse:
All the trauellers from *Armenia*, or the highest mountaine,
In one houre shall lose their substance and riches.

Sephyrus with horrible blasts shall blow,
The hart of the sea shall eate vp your treasure,
The huge waues shall all ships ouerthrow:
They shall be drowned and all their pleasures.
I will tell you also when that shall come to passe, 770
When the daughter of *Pluto* shall raigne ouer all:
Also when the daughter of *Alkeron* shal guide *Mydas*,
Then by and by shall marchants haue a great fall.

Mar. Such fellowes going abroad the country,
Make many simple folkes them to beleue:

~~*Tra.*~~ Yea and with a fewe lyes bond and free,
He deceiueth, and are glad mony to giue:

Arti. By such shifts he vttereth much ware:
I haue heard him say now, more then euer I heard him say.

Tra. Let him say what he will, I do not care, 780
I suppose here is none, that doth his saying greatly way.

Ped. Words wey not, but are light, and flie in the winde,
But

Prophecie.

But marke when words shall be turned into fire:
Then words full heauie you are like to finde,
For that shall fall vpon you that did vpon *Tyre*.

Mar. If such hard chances happen vnto Trauellers,
To lose their liues and goods as thou doest prophecie,
What shall happen to vs that be Marriners?
We are like to be consumed, and all our ships vtterly.

Ped. When *Bacchus* was disposed to saile vnto *Naxion*, 790
The Marriners promised to bring him thither,
But they returned toward another nation,
Purposing of him to make a spoyle together.
They thought to haue sold *Bacchus* for mony,
But he being a God, prophecied their trechery,
Turned into gall, that they had made honny,
And anon iustly recompenced their iniury.
Their Taklings and Cables, they turned into Serpents,
Their other Balassing into Tygars, and other beasts else,
He reued the Marriners, of their mischieuous intents, 800
Threw them into the seas, and turned them into Makerels,
Therefore the sonne of man, ioyneth you together.
A garment they say, shall perish with the fleeces,
At such a time as you do not confider.

Mar. This man with the holy Ghost is inspired,
But the diuel within him is no doubt:
I trust to see such cold prophets fired,
Before your false and pratling prophecies, be brought about.

Arti. If things amisse were by penance amended, 810
The plagues of God deuised, he would withhold:
The Pedler in my iudgement hath not offended,
In that of plagues to come he hath vs told.

Mar. Hang him knaue, hang him,
Who made him priue of Gods counsell?
Why you horeson villaine,
What haue we brought into the land?

Ped. Fortie thousand enemies to the Crowne,
The deadly poyson of hell,

The Pedlers

Marke what I haue said, and thereto will I stand,
I leaue to speake of that which a way you do carry, 820
I meane coyne, and by fraud, craft, and guile,
I will not speake of all, feare least I do vary,
But God will recompence it within a while.

Iewes, Ruffians, Moores, Turkes, and Tartarians,
With these you haue mixed the virgins people,
Anabaptists, Lybertines, Epicurians, and Arians,
Infinit of these, your country to infeeble,
The maydens, men, may go learne to picke a sallet:
Houses for mony they can none get, meate nor drinke:
Poore Crafts men are compelled to take bag and wallet, 830
But for your great finnes, *Tyre* shall shortly sinke.

Arti. The diuill of lye that is, such a number of Alians,
And that of all nations are come hither to dwell,
As he said, euen Iewes and Barbarians,
So that the Realme is like to be made another hell.

Ped. I speake not of this Realme, you take me amisse,
All my talke is of the noble Citie of *Tyre*,
There shall not be left a man against the wall to pisse,
And those that plagues consume not, shalbe destroyed with
I confesse one God the blessed Trinitie, (fire, 840
God the Father, God the sonne, and God the holy Ghost,
This God intendeth shortly to make a triplicitie,
Whereby shalbe consumed, from the least to the most,
But this I say to you maister Mariner,
You are skilled well you say in Astronomy,
Of the state of Charles Waine, you are not to learne,
When *Artophilos* hideth his fisnomy,
Then of the foresaid geare, God doth you warne,
When *Arthur* shall become a Beareward,
And go before the great terrible Beare, 850
Then out of hand commeth all this geare forward,
Which shortly will come to passe truly I feare.

Tra. Lo here are bugs to make children afraid,
I thinke the franticke Pedler be out of his wit,

But

Prophecie.

But what great things of him will be said,
If any things according to his prating doth hit.

Mar. Then where was such a Prophet as our Pedler was?
To know of things neuer to be done:
I warrant you this geare will come to passe,
When our Ladie hath a new sonne.

860

Arti. Surely I am afrayd with the prophecie,
Which in holy scripture I haue learned:
The threats of God, by *Esay* and *Jeremy*,
Hath all the whole world sufficiently warned,
But I maruell of one thing brother Pedler,
That in all your talke you alleage no scripture,
For he that in prophecies will be a medler,
By the word of God must his matters assure.

Ped. The dayes are come to passe spoken of before,
That such as can see, are yet still blind:
And they that of knowledge haue great store,
Yet are they without vnderstanding of the mind.
Artificer, artificer, you are an artificer,
That is, one liuing by an occupation,
God graunt you be better than the Traueller,
And better then the conueyer of abomination.

870

Arti. I would gladly get my liuing by mine Art,
But Aliants chop vp houses so in the Citie,
That we poore crafts men must needs depart,
And beg if they will, the more is the pittie.

880

Ped. What say the most pestelent Leasemongers?
If that all the houses in London I were able to let,
I would let them all to Alians and straungers,
Before in any of them an English man I would set:
For why a stranger will giue me what I will require,
And at his day he will keep touch and pay:
An English man in London cannot an house hyre,
Except he be vndone for euer and a day.
Three parts in London are already Alians,
Other mongrels, Alians children, mischieuoufly mixed,

890

The Pedlers

And that with the most detestable Barbarians,
Which here for euer hath their dwellings fixed :
Still you Mariners bring them in daily,
So you may haue pence,
You make your selues rich and go gaily,
I would you were as readie to carry them hence.
You would bring in the diuell for pence and groates :
Ye shall see them one day play their parts gaily,
When we thinke least, they shall cut our throates.

Mar. They that wil talke at their pleasure what they will, 900
Shall heare againe, that shall them displease,
But what frantike fooles say, it doth not greatly skill,
For your talke doth neither profit nor disprofit a peace :
But whereas thou laiest to the charge of Mariners,
That we haue filled the land full of Alians,
Thou beliest vs, we bring in none but Gospellers,
And such as we know to be very good Christians.

Ped. Oh holy Ghospell, ô tydings of health most pure,
Thou art made a cloake to all abomination,
Vengeance hangeth ouer your head be you sure, 910
For misusing the word of mans saluation,
What mischiefe and outrage hath bene wrought,
And that vnder the pretence of the Gospell,
There is no heresie, no impietie, no sacriledge on sought,
And all painted out, with the cullour of the Gospell.

Arti. Of the Gospell we do boast, and do it professe,
But more honest fidelitie is among Turkes,
O the boasting, the pride, and the fleshly excesse,
Among vs is neither true faith, nor yet good workes.

Tra. Speake of your selfe friend and of no man else, 920
You know no mans conscience but your owne,
VVe are men of flesh and blood, and no Angels,
VWhat euery man is, to God it is knowne.

Ped. VVill you haue one word for all?

All. VVhat is that?

Ye are naught all:

And

Prophecie.

And so naught, that ye are past amendment,
Therefore the vengeance of God on you must fall,
And now approacheth the time of aduengement,
Tyre with all her Trauellers proud and gay,
VVith all her cunning Artificers in their Arts,
Shall be consumed in one day,
And this shall happen for the hardnesse of your hearts.
But as for *Ilion*, the tormentor of the flaine,
Shall be ploughed vp like a corne field:
After he that came, do come againe,
In *Ilion* shall be found neither woman nor child.

930

Tra. Looke that thou studie for the true interpretation,
Of your fond and fantastickall prophecie,
I will cause you to be had in examination,
And that within these fewe dayes, I promise you verily.

940

Ped. O that all bankrouts, pyrats, and vsurers,
Ingrofes, filthie farmers, and sacrilegers,
Burglaries, lease-mongers, promoters, false Mariners,
Might be examined, with counterfeit Artificers.

Arti. All things spoken here, I wish for my part
That they were troden vnder the Table:
For he hath vttered nothing but the fancies of his hart,
VVho can let a man merily to fable.

Mar. Fable quoth he, by S. Mary sir, his fables touch the
He mingleth his fable with vnhappy sentences: (quicke,
By the faith of my bodie, he doth not my conscience a little
He shall answere them, that hath more astriences. (picke:

950

Ped. Conyskins maydes, Conyskins for old pastes,
VVhat lacke you, what buy you, any good pinnes,
Knit caps for children, biggens, and wastes,
Come let vs bargaine, bring forth your Conyskins,
I pray you rid my packe you three,
I promise you, I will sell you very good cheape,
If vpon the price we can agree,
Of wares for each of you, I haue a very great heape.

960

Tra. Then open thy pack, let me see what thou hast here,

The Pedlers

If thou haft any ware for me, fome mony thou shalt take,
For marchant Trauelles I haue fuch geare,
As no man in the world is able to make,
I haue a ftone in my packe whereon is a name,
Which ftone if you please, here next your heart,
Shall defend you from perill and shame,
And keep you from paine, when you hence depart,
But I haue a thing perchance you loue better,
Although it be not fo comely to behold,
A thing wherewith you may make a water,
Wherewith all things that you touch fhallbe turned to gold.

970

Mar. This wildbraine doth but only mock and scoffe,
You fhall be tyed a litle shorter one day.

Tra. If thou haft fuch geare as thou fpeakeft off,
Let me know the price, and for it I will pay,
And thou wilt meet me anon at the figne of the Doe,
Thou and I will reafon more of the matter.

Ped. And it will please you to help to finge a ballet before 980
I will teach you cunningly to make the water. (you go,

Arti. I know the Pedler can finge pleafantly,
Both vpon the booke, and alfo without.

Tra. I will finge, feeing he defireth me fo instantly,
But to finge by heart, to agree I ftand in doubt.

Ped. Behold I haue ballet bookes here,
Truly pricked, with your refts, and where you fhall come in.

Mar. Then we foure wil make an honeft quere,
I will follow, if the Pedler will begin.

Hic Cant.

990

Tra. I haue bufineffe, I muft needs go hence,
Farwell Pedler, thou knowft my mind.

Ped. Againft my comming, prouide a purfe of pence,
For I can fell you a prosperous and a good wind.
I haue in my pack alfo another ftone,
Vfed with another thing that I do know,
Will caufe a rough wind foone to be calme anon,

And

Prophecie.

And in what quarter you will the wind to blow. (darke,

Mar. All thy words here are *enigmata*, that are speeches
Which I would haue thee declare what they do meane : 1000
For I had as seeue heare a band-dog barke,
As to heare thee talke, and all is not worth a beane.

Ped. Maister Mariner for you I haue an Adamant,
I suppose there is no better in this world wide :
Although it be rough and vnpleasant,
Yet you had neuer the like, your needle to guide.
Also for the maister of a ship I haue a Card,
Compiled by *Atlas*, the first Astronomer,
If to the value thereof, you will giue me reward,
You shall haue it before another maister Mariner. 1010

Mar. Then no moreado, but I pray thee go with me aboard,
Thou shalt be sure to haue poore Mariners cheare :
Harme shalt thou haue none, I promise thee at a word,
Thou shalt be sure to haue bread, beefe, and beare.

Exit.

Ped. I will promise you to come the next tyde,
If for mony I can get a whery boat :
If not, I will take my nag and ryde,
I passe not a little for wetting of my coat.

Arti. You shall disappoint them both at this season, 1020
You shall go home with me and take such as I haue.

Ped. To breake my promise it were against all reason,
Yet a thing for true Artificers I do faue,
I haue in my pack onely one toole,
VVhich will serue for all kind of occupations :
Euclides, the first of Geometrifians schoole,
Inuented it through maruellous inspirations.
Thereon you may make a Sythe, grasse for to mowe,
Also a Drappell to ioyne ships together :
A Coulter or Share, to plough before they do sowe, 1030
The rest of the Tales you may now consider. (sure,

Arti. You haue a maruellous meaning by the toole I am
I would you should shew me thereof the signification.

Ped.

The Pedlers

Ped. Such a toole it is, I as will endure,
Euen vnto the worlds consumption,
After I haue performed my promise truly,
With the Mariner and also the Traueller,
I will returne againe this way duly,
And then you shall see my toole, maister Artificer.

Exit. 1040

Arti. This Pedler maketh me maruellously to muse,
I thinke God hath reuealed to him things to come,
To the ignorant, they appeare maruellous newes,
But of auncient sayings they appeare to be a some.
Well I will tarry here till his returne againe,
I will heare how with the Mariner and the traueller he hath
Although his counsels they do disdaine, (sped,
Yet it is good by wisedome alwaies to be led.

Enters Landlord.

Land. A firra, I haue bene at your house twise or thrise to 1050
You know whereof you and I did reason, (day,
Let me heare what to it you will say?
Libertie I graunted you till this season,
I tell you I may haue three pound for my good will,
And double as much rent as you do giue,
You shall know the partie, and see his bill,
And that within these few daies, if you wil not me belecue.

Arti. I beseech you landlord to shew me some fauour,
You know that of the house I haue bestowed coff,
All this time you haue knowne my behauiour, 1060
Therefore I pray you, let not all my labour be lost:
I and mine ancestors in the house long time haue dwelt,
And I trust I haue alwaies payd my rent:
Both sweet and sower, ioy and paine, there we haue felt,
And alwaies to deale honestly was our intent.

Land. Will you not haue me to do as all men do?
Shall I not make that I can of mine owne?
You know my mind if you will not agree thereto,
What I wil do within these few daies with it, shalbe knowne

Arti.

Prophecie.

Arti. You know that I haue good euidence to shewe, 1070
If any pittie be in you, I pray you heare my boone:
If you put me out of my house, my dayes will be fewe,
And both I and my family quite vndone;
Therefore I pray you tell me what you will require?
And I shall be contented my lease to renew.

Land. No more then other will giue I do desire,
And daily for the same to me they do sue.

Arti. Oh what a wretched world is this for poore men,
Oh vnreasonable couetousnesse of Landlords at this day,
Of the house whereof I haue yeares threescore and ten, 1080
I must out, except beyond all reason I will pay.
O what wretches are at these dayes aliue,
To their vtter vndoing other mens houses to take:
I am sure he shall neuer be able to thriue,
I know what he is able thereof to make.

Land. All Landlords deale not so honestly as I deale,
I would you should haue it before another:
You know what to you I did reueale,
I can do no more, if you were my brother.

Enters Pedler.

1090

Ped. Conyskins maides, conyskins for pinnes and laces,
Wot ye what firra, I haue bene at both places;
I can tell thee such newes as thou neuer heardst off,
Earnest matter, I will neither fable nor scoffe,
The Mariner hath promised the Traueller
To carry him as farre as the Riuer *Auwer*,
In the which he shall finde the stones whereof I told,
Wherewith all thing that they touch, shalbe turned to gold.
They are like thereby to haue little aduantage,
For they are like to perish at the same voyage. 1100
To passe through *Marybosse* Ferry they haue chosen,
In the which sea, vnto death they shalbe frozen.
The Mariners shalbe turned into Makerels,
And the Trauellers into Pickerels.

E

Pykes

The Pedlers

I dare laie as much as I am worth,
That straunge monsters they shall bring forth.
Did you neuer heare of an Iland called *Thewle*?
Neare to the Orcardes compassed with the sea,
Neare the same place there is a pleasant land,
Wherein is great wonders as I vnderstand.
This land was sometime full of men,
Such, as one of them were as good as ten:
Now are they altered into beasts and fowles,
As into Lyons, Beares, Kytes, Swine, and Owles.
God is able to take from them their beastly heart,
And into the shape of men againe them conuert.
Seuen yeares to declare his pompe,
He punished the mightie king *Nabuchodonozzer*,
If all men had seene these men, as I haue seene,
And see them at these dayes, it would make them weepe I

1180

1190

Exit. (weene.)

Here enters the Interpreter.

Sc. iii

Inter. Saint *Clement* faith, written vnto faint *James*,
That he is a right interpreter of holy writ:
Which standeth not vpon words, Countries, and names,
But such one as expoundeth the meaning of the spirit.
An Interpretor thereof, I am called by name:
For of the tongues I am able to make translation,
My practise hath bene long time in the same.
And of Mysteries I am able to make declaration:
It greeueth me at the heart, God I take to record,
To see the varietie, and chiefly in religion,
That it may be soone amended, I beseech Christ our Lord,
Or else let vs looke shortly for a greeuous destruction.
My comming hither truly at this season,
Is chiefly to heare the talke of a Pedler:
I will be glad by learning with him to reason,
For I heare say, that in high matters he is a medler.

1200

1210

Here enters the Iustice.

Iust. Where is this Pedler? where is this runnagate?

What

Prophecie.

What firra is he one of your schollers?

Interp. It is your pleasure all things well to interpret,
But they are not the best Iudges, that were golden collers,
I heard of such a fellow indeed as you haue done,
And hither am I come with him to dispute:
And if he were here you should perceiue soone,
That by good learning I would his folly confute.

Iust. Dispute, nay I would not stand to dispute I trow, 1220
But I wot, through the libertie of your preaching,
Much mischief among men beginneth to grow,
I tell you, many men like not your teaching.

Inter. Truth, indeed none that be of your condition,
To withstand Gods word you haue set your face:
So drowned ye are in rustie superstition,
That Gods word in your heart, can take no place.
You are called in the Common-wealth to be a Iustice,
Therefore all your words and acts ought to be right:
You haue taken an oath iustly to do your office, 1230
And to defend the truth with all your might.
But truly the veritie you do not defend,
But you persecute it with all your power:
The vpright and fatherlesse you do reprehend,
The malefactors you let passe, both day and houre.

Iust. Talke your pleasure, here are but we two,
Boast not too much of your innocencie,
What, we know well inough what ye do,
All the world speaketh of your insolencie:
You may preach, teach, crie out and yell, 1240
The hearing thereof, many men do giue,
But whether you speake of heauen or hell,
Not one among a thousand do you belieue.
I will laie twentie pound, I will do more with one word
Then you shall do with twentie Sermons truly:
For the people thinke you speake but in boord,
Because you lead your liues so vnruely.

Ped. No man will heare the Painter, but a popish priest.

The Pedlers

Inter. Truth, for so saith God by the Prophet *Esay*,
All mischiefe shall happen vpon thee in one day. 1250

For the multitude of thy Inchanters verely,
And for the hardnesse of hearts that will not obey.

Iust. And if you can tell vs where any such be,
Whether it be Nigromanfor or forcerer,
We shall do vnto them, as it apperteineth ye shall see,
And they shalbe handled like a theefe or a murtherer.

In. And it please you sir, I am none of those that loue to be a
But I speak a few words and only for this cause: (medler,
It was my chance of late to talke with a Pedler,
Whose words me thought, agreed not with Gods lawes. 1260

He taketh vpon him fondly to prophecie,
And saith that a dead man shall kill many alieue,
And the one vnborne as yet in his mothers belly,
They that be dead, to life againe shall reuiue:

I wot not what he meant by this geare,
But he telleth many such things:
Such a fellow I suppose you did neuer heare,
He telleth wonders of Emperours and Kings.

Iust. You are an Interpreter of darke sentences,
What say you to the Pedlers high prophecie? 1270

Inter. He that is ignorant of all honest science,
Vnto knowledge and vertue, is an vtter enemy.
O most vnhappy *Hamlet*, country shire,
Where such vniust Iustice haue the gouernance:
Neither for sinne nor discord you do enquire,
But vnto God and his word, you are an hindrance.

An Interpreter I am called indeed,
But of Gods word and the tongues auncient,
Pedlers dreames are good, old Papists to feed,
And such as despise the word of God omnipotent. 1280

Iust. Talke your pleasure, you are not like to talke long,
Your time of pratling is almost at a poynt:
I trust shortly to heare you sing a new song,
Or else you are like to lose your best ioynt.

Ped.

Prophecie.

Ped. By my faith and troth, so do the Pedler prophecie,
The dayes are come faith he, that Bishops and Priests all,
Because they are the beginners of all controuersie,
In one day they shall be consumed both great and small.

Inter. I trust brother that you are instructed so,
That to a prating Pedlers words you will giue no credit. 1290

Iust. Whether it be prating I cannot say or no,
But he hath giuen a most seemly verdict.

Ped. Right reuerent Interpreter, learned and wise:
I suppose that you are of that iudgement,
That he that vttereth another mans vice,
Is not therefore partaker of his lewde document:
I say no more, but God amend all that is amisse,
I thought here more to haue said:
My words they be not, but they be his,
Which to vtter truly, I am afraid. 1300

Let the Pedler be going out.

Iust. Tarry Priest, tarry, I pray thee heartily,
To take them for thy words, no man is so vnwise,
For speaking of them I promise thee verely,
No man shall hurt thee, as I am true Iustice.

Ped. Nay sir, he hath not so much of the Clergie spoken,
But much more he railed vpon Iustices:
For Gods sake apprehend him, and cause him to open
The things he hath spoken of men in their offices.

Inter. The worshipfull Iustice, will take none aduantage 1310
Of any thing rehearsed of another mans saying:
And as for me, I intend to bring you into no bondage,
For a lewde foolish fellowes prating bewraying.

P. Go to then, the Pedler saith that all preachers & priests
Shalbe turned into Swallowes the next yeare,
And the new vnlearned Ministers, into Robin Redbreasts,
They shall keep the wood, and sing no more in the quere.
He telleth the cause why are neuer at a stay,
For looke as in garments they do varry,
So do they in ministracion day by day, 1320

Therefore

The Pedlers

Therefore in the Church they are not like to tarry.
But like as the Swallow hath a new pleasant voyce,
Yet the sommer is neare she doth signifie,
So at their words certaine men do reioyce,
For a truth to come they do testifie:
But when that commeth that indeed shall come,
That more for loue then for lucre men shall teach,
The Swallowes in holes, shall sleep as things dombe,
For *Eunock* and *Ely* in sackcloth shall preach.
These and other things he doth prophecie,
And namely against them that leaue their vocation,
Intruding themselues as he saith, most vnworthie,
Into that office of preaching and ministration.

1330

Iust. If the Pedler hath no worfe talke then this,
His words in my iudgement are tollerable:
For all in the Church methinkes is amisse,
Nothing can I see much commendable.
Thinke you it doth not grieue vs at the harts?
To haue a Tinker or a Cobler to minister to vs:
Yea, and the lewdest fellows in all our parts,
Taketh vpon him matters of grauitie to discus.

1340

Inter. I will answere you perticularly to your reason,
First, whereas yau say his words be tollerable,
I will proue them fables, and cleane out of season,
And against Gods words, blasphemy most damnable.
First both Christs Preachers, and his erudition,
Which erudition is the blessed word of veritie,
Thy falling, Pedler, hath brought into suspection,
Propheysing of a doctrine of more sinceritie.
Secondly, whereas you say that all is amisse,
You meane because we haue remoued Idolatry,
Superstition, and hypocrisie, wherein your trust is:
And hath placed there Gods word, only necessary.
Thirdly, whereas you say it doth your hearts greeue,
That Tinkers and Coblers should vse ministration,
If Christ should come from heauen and preach, I beleeeue

1350

That

Prophecie.

That you would despise both him and his predication,
Were not the Apostles Fishers for the most part all?
And into the whole world passed their sound,
Not one Iustice to that office he did call,
Hard it is among you one faithfull to be found.

1360

But I beseech God once to open your eyes,
For of Gods word you let the true passage:
God hath giuen you ouer, to beleue lyes,
Rather then the Gospell, the heauenly fathers message.

Ped. By my troth, euen so did the Pedler speake,
Too bad he railed against Iustices,
It makes the heart in my bodie to breake,
To heare his Inuectiues against all Officers.

Iust. I pray thee tell me what he said?
A prating knaues words, can no honest man offend.

1370

Ped. To vtter such lewde talke I am halfe afraid,
Would to God you would go about, him to apprehend.

Iust. I pray thee tell me as much as thou art able,
We will apprehend him well inough, no doubt.

Ped. Of Gentlemen he rehearsed a fond fable,
I wot not how the diuell he brought it about:
Gentlemen quoth he, that be no Gentlemen borne,
But such as come vp by spirituall spoyle:
Shall be turned into horses, to eate haie and corne,
And among other beasts compelled to toyle.

1380

Inter. Thinke you that these words are meet abroad to be
It appeareth that he raileth thus on euery state: (blowne,

Ped. Time it is that such as he were knowne,
For else he and they will cause much hate.

The Iustices quoth he, to hell quicke shall sinke,
For that they are not hinderers of the veritie:

But because at other mens matters they do winke,
Liuing themselues like epicures, in all carnallitie.

Therefore the most of the faith he, shalbe turned into moles, 1390
Because they are couetous, and in heart blinde:

Yet som of them shalbe turned into black birds, called coles,

F

Them

The Pedlers

Them he meane, that be euer gentle and kinde.

Iust. What maner of man is he, and of what nature?

I iudge him to be lunaticke or starke mad.

Ped. A litle man fir, euen of my stature,
And as touching age, in faith but a lad.

Inter. I would it might please you and other Magistrates,
Earnestly to looke vpon such makers of disturbance:

Iust. I would it might please you to remoue these runna- 1400
And to ease our minds of such incombrance. (gates,
For as long as such be in place,
You shall neuer be had in reputation:
Yet I will not say but diuerse men haue grace,
But they be out of the peoples estimation.

Inter. As long as they be blamelesse in conuersation,
And in doctrine sincere and found approued:
They need not passe of the peoples estimation,
For both of God and the world, they cannot be loued.

Here enters the Iudge.

1410

Iudge. God speed you my maisters, forsooth all three,
And you worshipfull maister Iustice my friend:
It doth me good to see you so well agree,
Trusting in God that you be all of one minde.

Interp. You are as welcome hither, right honorable Iudge,
God forbid among wise men, there should be discord:
For whereas there is diuision and grudge,
There followeth desolation, as faith Christ our Lord.

Iust. Truly, your honour is welcome hither,
This reuerent father and I, were commoning hard:
Of the prophecie of a runnagate Pedler,
Whose saying in my iudgement, no man will regard.

1420

Ped. Yet fir, sauing your aduise,
Men ought to raile vpon authoritie,
For Th' Apostle Paul both godly and wise,
Reuoked his words spoken with seueritie:

Iud. Indeed I heard of such a one,
And there goeth a great brute of his prophecie.

Ped.

Prophecie.

Ped. All his talke is not worth a hering bone,
For of many of them I am able to testifie,
Seruing-men quoth he, that weare breeches like faggots,
Which in fleshly idlenesse consume their liues,
Shall be first conuerted into maggots,
And afterward turned to drones, and liue in hiues.

1430

Iud. He meaneth vnhealthily by this fable,
I would I had him in my keeping a while.

Ped. A fellow he is most vnconstant and vnstable,
And such a one as will you right soone beguile:
And told a tale of the Prophecie of *Jeremy*:
When God bad hide by the Riuer *Euphrates*,
I wot not what he ment by that Prophecie,
For anon he was in hand with *Socrates*.

1440

Iust. Doth the prophecie speake of any such matter?
Such things to be red, methinkes are base:

Inter. In no wise I wold haue you to take it as vain clatter,
For a great mysterie is meant in that place:
The very Text maketh the meaning plaine,
Which I will read and expound if you will:

Iud. No, no, we will not put you to that paine,
But we will heare the Pedlers prophecie still.
I pray you tell me, talketh he not of the state of this region?
Of the Queenes Maiestie, and of the Councell:
What saith he concerning religion?
How liketh he by the Preachers of the Gospell?

1450

Ped. Not one word talketh he of this religion,
Neither of Queen, Councell, Lord, Knight, nor Squire:
All his talke is of a land called *Ilion*,
And of a Citie farre of, called *Tyre*.

Mary thus he saith, though Princes themselues be good,
Yet are they like at Gods hand to be punished:
For at their hands, God will require their subiects blood,
Which through their sufferance into sin hath perished.

1460

Iud. VVhereat is the Pedler so sore offended?
VVhat is it that he misliketh most?

The Pedlers

Ped. He saith the world is so ill it cannot be amended.
And that we sin daily against the holy Ghost,
Marry one thing commeth now to my remembrance,
He crieth out vpon suppressed lands :
The abuse of them crieth to God for vengeance,
For most of them are come into wicked mens hands. 1470
VVhen the Pedler told this tale, truly he wept :
Alas, alas, quoth he, how are the poore Tenants handled ?
They which through their labors good houses kept,
Now are they throwne out, their goods wasted & mangled.
Of them to me he told a great proces,
Wold to God quoth he, they had bin referued to the crown,
They would haue maintained the Princes with riches,
And haue kept wealthy Tenants, in euery Towne.

Iud. As I haue learned here by my brothers report,
He entermedleth with matters of religion : 1480
VVith men of all states and of mightie sort,
Which will be an occasion, to moue strife and sedition.

Iust. He medleth with Princes causes me thinke,
These words are not tollerable in a subiect,
VVe had not need at such matters to winke,
It is more then time him to correct.

Iud. I pray thee amongst all his communication,
VVhat would he of Iudges say ?

Ped. Now truly my Lord, I neuer liked his conuersation,
Yet to know his mind, I held him vp with yea and nay : 1490
Nay my Lord, if I should speake all that he haue said,
I might chance to get my selfe displeasure :
Your honour knoweth that words are not weyed,
VVhere the tongue vseth no reasonable measure.

Iud. I pray you tell me as much as you can,
VVhat he hath talked of any state ?
And I promise you, as I am true man,
Of vs you shall haue neither displeasure nor hate.

Ped. All Iudges quoth he, loue rewards, and follow gifts,
They peruert iustice, and equall iudgement : 1500

To

Prophecie.

To saue malefactors, they make fowle shifts,
And some receiue mony to condemne the innocent.
He cryeth out of strangers and free Denisons,
Which are deuourers of this Realme:
Not onely deuoure they like monstrous Camelions,
But also steale, and send ouer by the streame.
He saith that for mony they are made free,
And one of these panch-bellied Alians,
Deuoure more, then ten men of our country,
Worse then Dogs, Epicures, and Arrians.

1510

Inter. Though certaine of his words be true indeed,
Yet there is a meane in time to speake,

Iust. For his truth telling he shall haue his meed,
We will prouide an haulter his necke to breake.

Ped. Of all his talke thus he did conclude,
Since men vpon the earth was first create,
Of Inchanters and Coniurers, there was neuer such a multi-
Both of yong and old, of euery estate: (tude,
So many saith he, be in the said *Iliou*,
That all of whom we haue spoken of here,
Shall be altered and changed by euill spirits delusion,
Into beasts, fowles, and fishes, within a yeare:
So that *Iliou*, and the populous Citie *Tyre*,
Shall be filled with monsters, fierce and hugious:
Infomuch that from heauen God shall send fire,
To destroy those wicked and religious.

1520

Inter. By my coniecture, thus meaneth the Pedler,
He saith men giuen to licentious life:
And that each one, of anothers state is a medler,
Which will be an occasion of much strife.
He saith so much vntruth and mutuall hate,
And no man contented with his vocation:
He saith men degenerate from humane state,
Therefore from kinde, he feineth an alteration.
I confesse many things to be out of frame,
Yet that to redresse, we referre to authoritie:

1530

The Pedlers

The enterprife of bafe medlers, we do greatly blame,
Wifhing them to be rebuked with all feueritie.

Iud. As for prating of Pedlers we do not paffe,
But for all things amiffe, I wifh amendment;

1540

If ought be no worfe then euer it was,
God giue vs grace to obey his commandment.

Iuft. For all things amiffe, there would foone be redrefse,
If euery ftate would iuftly execute their office :

And if all men would their faultes confeffe,
We fhould be the more meet to do God feruice.

Ped. I haue bufineffe to do and muft needs depart,
But becaufe I haue the Pedlers words here recited :
I afke pardon, with moft lowly and penitent heart,
Befeeching your honors, that nothing be requited.

1550

Inter. Of neceffitie we muft depart all,
And therefore it is meet that we go together :
But firft vpon our heavenly father let vs all call,
That mercifully he will all ftates confider.

Iud. Firft let vs pray for the Queens Maiefty on this part,
Almightie God prosper and defend her Royall Maieftie,
Amen fay all thofe, that haue a true Englifh heart,
We haue all caufe to pray for her Graces prosperitie.

Iuft. Alfo her honorable Councell God prosper & faue,
And that honorable *T. N. &c.* of *N.* chiefly :

1560

Whom as our good Lord and maifter, found we haue,
Good Lord we befeech thee, to be his guide daily.

Inter. O heavenly father, fend workmen into thy harueft,
And preferue them that are alreadie sent :

Suffex nq wolues them to moleft,
Let them accomplifh that whereto they are bent.

Iud. Lord faue thy people, and bleffe thine heritage,
Thy mercy good Lord, vpon this Communaltie extend.

Iuft. Thy Name be praifed euermore from age to age,

Inter. As it is now and euer fhall be, world without end. 1570

Amen.

Ped.

Prophecie.

Ped. You shall know more of my minde anon,
Whil't, peace a while, till they be gone.

Here they sing an heauenly song.

And after they be out, the Pedler speaketh
as followeth.

Ped. A firra, was not this a pretie cast of a Pedler?
I had none other way but this, my matters to open:
Henceforth I intend to be no medler,
But let them marke well what I haue spoken. 1580
See and foresee, looke within, and looke without:
Though it be farre off, yet it will come:
See the third time and looke about,
Not without, but within, see ye, see some.
And when you haue seene that you shall see,
You will thinke vpon the Pedler I weene:
He will be a Drone that now is a Bee,
I say no more, but God saue our Queene.
Be readie at midday, and also at midnight,
Go forward apace, and also looke backe: 1590
An heauie purse maketh a mans heart light,
There is no remedie, I must againe to my packe.

Exit.